22: Wiedfeldt--37-38 F-5 (1913) 1914 Formosan Aborigines
116, 426, 556, 614, 622 Atayal

The richest man in the tribe is said to have 250 rokosch-kaha. [MC: ornamented sleeveless jacket used as money] The next richest is supposedly one who has 80. Since the first man is the head of a clan, probably all of this is not his private property, but merely belongs to him as the representative of the clan and is derived from rather large fines. Be that as it may, since the families have an average of 20 to 30 rokosch-kaha, there are no great inequalities of income among the Atayals. As to their other possessions, there is almost no difference between families. The ornaments which serve as money are not used for any other purposes than those which have been mentioned. In particular, it is never loaned, so that capital in the sense of money, and also interest, are unheard of. If the clan helps a family to assemble the amount needed for a fine or for the price of a bride, this is done from a feeling of solidarity, but the family does not repay the amount, nor does anyone expect them to do so. If a family breaks a tool, the neighboring family helps them out. [38] by giving them the tool if they have two of them. When the first family has made another tool, they give it as a gift to the second family.

6: Kirchhoff--31 [3] U-4 (no date) 1895 Formosan Aborigines
116, 177, 426

The Chinaman misuses the unsuspecting nature of the brown "half savage," lends him money the latter needs in order to buy a wife, a cow or a shotgun, or to drink Samschu (rice brandy) or smoke opium. Thus he turns him into his debtor, who unsuspectingly pledges his house and possessions, until finally the Chinaman has him as his wretchedly poor tenant.

25: Plaut--42 [2] U-4 (no date) 1903 Formosan Aborigines
116, 426, 685, 696 Paiwan

Since the Paiwan till the soil, they occasionally have quarrels about the ownership of a piece of property. The matter is usually arranged in this way. A wants to borrow a sum of money from B and he lets him work a field as security and as a return for his kindness. After one or two years he wants to pay back the loan, but B prefers to keep the field and claims that the business about the loan was purely an oral agreement, and that A owes him a much larger amount, or else he says that he has sold the field and that the alleged loan was the purchase price which he paid. The affair is taken to the chief. He summons both parties, examines the case, realizes that A's claim is a just one, and commands B to restore the field. In case B refuses, the chief takes the sum of money from A, goes to B's house with two men, hands him the money, and forces him to surrender the field. Then B also has to replace all the gifts which A has given to the chief and his companions for their trouble, or else he has to defray the expenses for the feast which A has as a thank offering. If the chief is unable to decide which man is right, he confiscates the field and declares that it is the common property of the tribe. This procedure is called Kuikon, a word which is probably borrowed from the vocabulary of the Chinese settlers, and which is derived from Kwi-kung, meaning "to fall back to the public", that is to the state.